



## Times of Services

**Friday 2 December**  
Shabbat begins: 3.39 pm  
Mincha/  
Kabbalat Shabbat: 3.30 pm

**Shabbat 3 December**  
Shacharit: 9.30 am  
Haftarah: **Eli Hillman**  
Shabbat ends: 4.47 pm

**Sunday 4 December**  
Shacharit: 8.40 am

**Friday 9 December**  
Shabbat begins: 3.33 pm  
Mincha/  
Kabbalat Shabbat: 3.30 pm

### Reading the Haftarah

If you would like to read Haftarah to mark a special event or just to make your personal contribution to the service, please contact Brian Robinson, who will be delighted to help with any preparation or revision.



### Sponsoring an Event

If you are celebrating a Simcha or commemorating a family Yahrzeit, or if you are just feeling generous, please consider sponsoring a Shabbat morning Kiddush, Seudah or Sunday morning breakfast. Contact Joan Michaels: 020 8579 4261.



### Israeli Dancing!



Tuesday evenings, 8.00 pm at Ealing United Synagogue, Grange Road.

Sunday mornings, 10.30 am at Ealing Liberal Synagogue, Lynton Avenue. All welcome. Nominal charge of £1.00.

In the event of a bereavement, in the first instance please contact the Burial Office : 020 8950 7767.  
Rabbi Hershi Vogel: 07970 829758  
Brian Robinson: 020 8567 6558

# Ealing Synagogue

שבת שלום

Friday 2 December 2016/Shabbat 3 Cheshvan 5777  
Sidra: Toldot



Synagogue

## SHABBAT 3 DECEMBER

This week's D'var Torah will be given by Dorothy Kochan

## EALING SYNAGOGUE'S MITZVAH DAY

Thank to everyone who contributed to Ealing Synagogue's food and clothing collection. There will be another one at the beginning of January when we shall be collecting for Ealing Green Church who, together with other churches, will be providing night shelter to the homeless during January. More details to follow.

## US WOMEN'S QUIZ WEDNESDAY 23 NOVEMBER



A group of 10 Ealing ladies came a creditable fifth out of 20 teams in the United Synagogue Ladies Quiz at Woodside Park Synagogue. There were many table discussions about questions and the answers, including who was the name of Aladdin's brother—was it Hanky Panky or Wishy

Washy?! A fun time was had by all. Next year the quiz will be at Cockfosters and N. Southgate Synagogue, who were the winners this time.

## TUESDAY 6 DECEMBER AJR CHANUKAH PARTY 2.00PM

On Tuesday 6 December there will be a joint Chanukah tea at Ealing Synagogue for Ealing and Wembley AJR members. There will be a quiz, music, and a Chanukah tea. The cost is £5.00 per person payable on the door. Everyone is welcome.

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# Snapshot Torah



GUIDE TO THE WEEKLY PARSHA

FOURTH EDITION / ISSUE 6

3<sup>rd</sup> December 2016

TOLDOT

3rd Kislev 5777

**Kohen - First Aliya:**

**Chapter 25, verse 19- Chapter 26, verse 5**

- ✚ Yitzchak (Isaac) and Rivkah (Rebekah) marry and are both desperate to have children but Rivkah remains barren. After many tefillos (prayers) later, Rivkah finally conceives twins, but her pregnancy is a difficult one as the twins were constantly fighting one another in her womb.
- ✚ Hashem tells Rivkah that both twins will become great nations and the older will serve the younger.
- ✚ Aisav (Esau) is born first and grew up to be a hunter and became Yitzchak favourite child. Whereas the second twin Yaacov (Jacob) became a shepherd and was Rivkah's favourite son.
- ✚ Returning back from a hunting trip, a tired and hungry Aisav, in exchange for a bowl of red lentil soup swears an oath and hands over his birth-right to Yaacov.
- ✚ A famine strikes the land. Hashem commands Yitzchak to stay within the boundaries of Israel and not to go down to Egypt

**Levi - Second Aliya:**

**Chapter 26, verses 6 – 12**

- ✚ Yitzchak dwells in Gerah and just like his father, Avraham before him; tells Abimelech that his wife was his sister in order to save his life from the Philistines.
- ✚ Upon learning the truth, Abimelech guaranteed Yitzchak safety, and that no harm will come to him

**Sh'lishi - Third Aliya:**

**Chapter 26, verses 13 - 22**

- ✚ Hashem blesses Yitzchak with a bountiful crop and a multitude of sheep and cattle.
- ✚ Yitzchak re-digs ups all the wells which had once belonged to Avraham but were later filled up again by the Pilishtim (Philistines).

**R'VI' - Fourth Aliya:**

**Chapter 26, verses 23 - 29**

- ✚ Abimelech is becoming jealous of Yitzchak's accumulating wealth; so Yitzchak moves to Beer-Sheba.
- ✚ Hashem appears to Yitzchak telling him not to be afraid and reiterates his covenant he made with Avraham that his descendants will become great and numerous
- ✚ Abimelech also renews his oath with Yitzchak that neither party will make war with the other.

**Chamishi - Fifth Aliya:**

**Chapter 26, verse 30 - Chapter 27, verse 28**

- ✚ An aging Yitzchak has now become blind' He sends Aisav out to hunt and prepare game for him as Yitzchak would like to bless him before he dies.
- ✚ Overhearing this, Rivkah prepares a meal for Yitzchak and commands Yaacov to present it to his father in order that Yitzchak will bless him instead of Aisav.
- ✚ Wearing the skins of goats on his hand and the clothes of his brother, Yaacov lays the cooked venison, down in front of his father to eat.
- ✚ On believing Yaacov to be his favourite son Aisav, upon finishing his meal he calls Yaacov over and blesses him.

**Shishi - Sixth Aliya:**

**Chapter 27, verse 28 – Chapter 28, verse 4**

- ✚ Aisav returns back to his father only to find out he has been deceived and demands to be blessed too.
- ✚ Blaming Yaacov for the deception, an enraged Aisav threatens to kill him on sight.
- ✚ Rivkah and Yitzchak sends Yaacov away to live with Lavan to escape Aisav's wrath.

**Sh'vi'i - Seventh Aliya:**

**Chapter 2, verses 5 - 9**

- ✚ Aisav marries the daughter of Ishmael.

## Haftorah – Malachi, Chapter 1, verse 1 to Chapter 2, verse 7

### OVERVIEW:

- ✦ Malachi finds himself facing a Jewish nation that no longer believes Hashem loves them. As proof of the contrary, Malachi recounts the tremendous love Hashem bestows upon Yaacov, his children and his future generations. He told them the fact that the Jewish Nation still exists today even though there have been many who want us destroyed proves without doubt that Hashem hasn't changed his mind about us being his chosen nation.
- ✦ Malachi then rebukes the Kohanim (priests) who offer blemished and emaciated animals on Hashem's altar: and implores them to return to the original mandate of the Torah which Hashem commanded their ancestor, Aaron the Kohen Gadol to perform.

### SNAPSHOT GUIDE THROUGH THE SIDDUR: Birchos HaShachar part 5

- ✦ The eleventh beracha of guiding one's footsteps is thanking Hashem for taking a step back, so to speak; allowing us to utilise our free will, then accepting and aiding our decision of which direction in life we would like to take regardless of where it may lead.
- ✦ The final three blessings of girding Israel with strength, crowning them with glory and revitalising the weary are all linked together and encompasses all the other previous blessings. They attest to our gratitude of being chosen to become 'Hashem's Nation' standing out from the rest of the world in order to fulfil his will with the full knowledge that our goal in life of bringing Moshiach into existence is not going to be easy. It's a long, treacherous and time consuming path filled with many obstacles to overcome; nevertheless, we are forever grateful that Hashem constantly invigorates us physically, mentally and spiritually in order that one day, hopefully in the near future we'll be able to have the strength to carry it through to fruition.

### WEEKLY DISCUSSION:

Of all the Avos, the Torah's description of Yitzchak's life is not only the most concise but seems to portray him as a silent secondary character. Take the Akeidah for example. It's certainly a significant moment in Yitzchak's life but it is Avraham who's the one being tested; Yitzchak is merely just the sacrifice. The story of the betrothal of Rivka could be a further case in point and a further blow to his persona is the famous account of the deceit surrounding the blessings he wanted to give Esav and was tricked into giving them to Yaacov. Our poor patriarch is depicted as a man who spent his life living in the shadows, easily tricked and manipulated due to the affliction of becoming blind in his later years. Is this the image we would really like to see as one of our pillars of faith? I know I don't. I'm honestly certain that Yitzchak was more dynamic than this and I like to explain why I feel this way.

It is commonly known that any direct offspring of great successful fathers or mothers, regardless of what field, talented and significant as they may be in their own right, have to contend with their parental glory right from the beginning. This to some degree was Yitzchak's essential problem: trying to find and establish his own place in a world dominated by the kindness and legacy of his father. Therefore, Yitzchak did the only thing left for him to do in such circumstances, taking over the reins and continuing all the good work Avraham achieved during his lifetime.

The task of any successor has always been one of the most unrewarding of all the tasks in history as the famous saying goes "all beginnings are difficult, but continuing and sustaining it can be even more so." Yitzchak's mission therefore, even if lacking in splendour or legendary exploits, is of utmost value and significance. Or as the episode in this week's Parsha eloquently puts it, he had to re-dig again the wells that his father dug before him which had become blocked up. Yitzchak represents the major character trait of 'Gevurah' (Strength). I believe he symbolises not of power that breaks through limitations, creating something new, but the power that conserves and maintains the things already in place. Yitzchak not only justified Avraham's stance on that there is only one Hashem in the world, but establishes him for all eternity.

I think it's funny: Paradoxically, were the events of Yitzchak's life dramatic and momentous like those of his father; he would have lost this distinction of being a true successor following in his father's footsteps. In order to fulfil his role effectively, Yitzchak had to repress any urge for assertion or self-expression. He was not allowed to be anything else, do something different or try something new. His destiny was to be the one who maintained what had been already achieved before in order not to lose any of its potency or momentum.

Our sages teach that every Avos (Patriarch) represents an archetype in regards to their involvement with the land of Israel: Avraham represented the initial desire to emigrate to the land. Yaakov illustrated the notion that though we are in the midst of golus (exile), we will eventually find our way back home. Yitzchak however is integrally connected to Eretz Yisrael. He never left. For a land to be considered a homeland, one must be able to spend every day of one's life there internally. Yitzchak represents this type of association. In this manner, he is certainly deepening and establishing a firm foothold in the land, solidifying Avraham's mission, giving Avraham's journey to Canaan a broad foundation and a firm base, giving it roots and stability.

The Torah may characterise Yitzchak by certain passivity. Yet this is not to be viewed as a deficiency in his personality but rather a unique challenge, a point of strength. Rather than initiating, his own revolution, Yitzchak's historic role lied in solidifying the path set by Avraham. It is our divine job to do the same. May Hashem give us the strength to continue following meticulously the path of Avraham, digging those wells again and again, so that Avraham's life mission will never be forgotten and fall into decay.



Compiled, Designed & Written by Jeremy Symons